



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

ETHNOLOGICAL OBSERVATIONS

MADE ON A

JOURNEY THROUGH THE RHAETIAN ALPS

IN 1853.

BY DR. WILLIAM FREUND,

Read May 3, 1854.

OWING to an extraordinary course of historical events, extending over five hundred years, the country of the ancient heroic Rhaetians is now torn asunder in two large halves, so widely contrasting, that there are no other two countries in Europe so diametrically opposite to each other. On the right bank of the Upper Inn, the south-eastern half of Rhaetia, *the Tyrol* of the present day, an absolute monarchy, and its people celebrated all over the world for its unshaken fidelity to its *Kaiserhaus* (imperial house); on the left bank of that river, the other, north-western half, the present country of the *Grisons*, an absolute democracy, where the principles of the sovereignty of the people and of self-government are carried out, to such an unlimited extent, and with such thorough consistency, as is the case, perhaps, among no other people on the face of the earth.

In *Tyrol* the *Roman Catholic church* is so deeply rooted in the minds of the people, and rules so supremely, that none of the other confessions enjoys even so much as the pitiful boon of toleration; on *this side* of the Inn, *Protestantism*, paramount among two-thirds of the population, in a form and organization which allows to every one, to clergy as well as to the congregation, the fullest liberty of creed and of its interpretation.

On the other side, the old castles and original manors, surviving after many vicissitudes, if only in the shape of farm-houses and freeholds; here, castles and manor-houses destroyed long since by ruthless fanaticism of liberty, a few tot-

tering walls only marking the spot where they once stood. On the other side, a people full of fresh vivacity and bustling activity, open-hearted, with childlike simplicity, affable, and inquisitive even to importunity; here, on the mountains as well as in the valleys, men not without intellectual power, but without desire to exert it; not without heart, but shut up within themselves, cold, and repelling every advance.

Such facts, and their causes, are subjects worthy of the inquiry of the Ethnologist, whose task surely ought to comprise much greater things than the mere measuring of skulls or the compiling of vocabularies.

When, therefore, in the early spring of last year, I was honoured by the Royal Academy of Sciences in Berlin with the commission to inquire after the remnants of the Rhaetoromanic language in the country of the Grisons and the Tyrol, I felt called upon, besides my linguistic studies, to direct my attention to the *general condition of life* among the present inhabitants of ancient Rhaetia; and the more so, when I found that, especially with regard to the state of the country of the Grisons, many false, or only half true, notions existed in other countries, whereas the nature of this country, as well as its people, offer a great many points of interest, if only laid before the public in truthful and authentic description.

Various favourable circumstances have combined to allow me an insight into the religious, political, social, and commercial life of the Grisons, such as perhaps never fell to the lot of any foreigner. I therefore indulge a hope that the substance of the following pages will serve to dispel many traditional errors, and to shew the country and the people in their own true character.

I. Following the "Manual of Ethnological Inquiry" recommended by the authority of this Society, I endeavoured to ascertain, first of all, the *physical character* of the actual inhabitants of the Rhaetian Alps, particularly of the Grisons, the least visited by travellers, and therefore almost unknown beyond the Alps. A general account on the physical character of the Grisons is given by G. W. Röder and P. C. von Tschärner, in the "*Description of the Canton Graubünden*," (published at St. Gallen and Berne in 1838,) p. 316, seq.

“However uncertain in many particulars those traditions may be, which have come down to us from the darkness of obscure ages, concerning the first colonies in the Rhaetian Alps, there can be no doubt that this country, being the boundary between Italy and Germany, was occupied by invaders from the most distant countries, who came here, either as fugitives or conquerors, from the most opposite directions, and, partly from choice, partly from necessity, took up their abode in different parts of this extensive chain of mountains. A few tribes of Celts, or aborigines, who had not been altogether extirpated, even by the tempests of war and migration; fugitives from Tuscany, a country already advanced in science and art, and consequently rendered effeminate; colonies from the victorious Roman armies; and, lastly, new invaders from the wandering hordes of the Alemanni; such are the elements which must have essentially contributed to form the present population of the country of the Grisons. These settlers were as unlike one another in appearance, customs, language, and civilization, as in descent. We learn from history, that among settlers of the most different origin, locality, climate, and the social connections between the inhabitants of the same country, easily obliterate, after a few generations, the most characteristic original features of the different tribes, and soon imprint such a people with a common stamp. But here nature itself greatly prevented such an amalgamation, by those insurmountable partition-walls which are placed between the neighbouring valleys. Besides, difference of climate and locality had a very unequal effect on the physical developement of the inhabitants of even those districts which immediately bordered on one another; and, lastly, their confederate constitution greatly contributed to perpetuate in their offspring the peculiar characters of so many different nationalities. Not even a thousand years have been able altogether to efface some of the most glaring contrasts among this small people, and such a variety of character, customs, and language is scarcely to be found anywhere else, within so narrow a compass, and among so small a number of men, as among the Grisons. Very little, therefore, that will hold good *throughout* the country, can be said concerning the physical characters of the inhabitants of these mountains, and

we must confine ourselves chiefly to point out some of the most striking features.

“Those sharp features which are generally to be seen only in more southern climates, dark and often curly hair, distinguish the Grisons, even to the north of the Alps, from all other German tribes, and particularly from nearly all the other inhabitants of Switzerland. Those softly blending features, and light smooth hair, which are so frequently found in many of the other Cantons, are exceptions here, especially among men. In all other respects, that difference of shape which has been mentioned above is very obvious. The tallest and most muscular men inhabit the valley of Oberhalbstein; very tall and robust people are seen at the foot of the Septimer mountain; and there are certainly few mountaineers capable of bidding defiance to the fatigues, terrors, and dangers of a winter in these mountains with so much hardihood and boldness as the carriers of that district. The inhabitants of the valley of the Upper Rhine, of the *Oberland*, are not quite so tall, but more regularly shaped, and equally vigorous. They are, on an average, of a middle stature, and have mostly broad shoulders. The inhabitants of the valley of the *Landquart* (Prättigau, Klôsters, Davôs), are a well-shaped, although not very tall, race of men. Those Grisons who dwell on the banks of the Rhine have mostly well-formed thighs and legs. The least remarkable portion of this people are perhaps those who inhabit the principal valley of the Rhine, from Thusis downwards, and who are distinguished as cultivators of the vine and other fruits. The inhabitants of the Italian valleys of this Canton, on the other side of the mountains, are Italians not only by their language, but also in outward appearance. As for the inhabitants of the Innthal (*Engadine*), it would be difficult to find out some general characteristic feature.

“The women of the Grisons cannot in general lay claim to the term beautiful, which may be done in other mountainous districts of Switzerland. The Prättigau stands foremost in this respect. The women of the Bergell valley are very tall and strong, and many of them rather beautiful. A very unpleasant sight in the women of these mountain-valleys is the clumsiness of their carriage, which is attributable to their

bodies being bent forward by the heavy loads which they are in the habit of carrying on their heads and shoulders. As an ornament peculiar to nearly all the inhabitants of the higher mountains, we must mention their exceedingly fine teeth.

The developement of the physical dispositions of the majority of a people depends chiefly on the occupations which are most common among them. The occupations of the Grisons contribute more or less to render the body strong, hardy, and active. The abilities of the Grison are, however, only sufficient for the prosecution of his particular calling, being seldom of that general character which is found almost everywhere among the inhabitants of the Appenzell mountains. Even the young Grison of the Alps is often of a heavy, lazy, and almost sluggish deportment. The stranger is the more astonished at their admirable skill, on seeing the mountain carrier guide his conveyance on the narrow mountain-paths, and halt above a precipice; the herdsman tame his young horse; the workman, on his raft, fight against the raging waves of the mountain-stream; the chamois-hunter, in his perilous rambles over rocks and glaciers, hang on the brink of the most frightful precipice. There are two kinds of occupation which the Grison chiefly pursues when abroad, namely, military service and employment in coffee-houses, or with confectioners, pastry-cooks, etc. The first of these professions, in which a much smaller number now engage than formerly, is certainly very favourable to a healthy developement of the body, and many of these warriors prove by their carriage, even when very old, that they had once been trained as soldiers. The other trades are less advantageous to physical developement, because neither food nor occupation are well adapted to impart to the body strength and activity, and, least of all, hardihood."

This is the account given by Röder and Tschärner. Fortunately I had myself, at Coire, the best opportunity of studying at once the different races of which the Grisons consist.

My company at dinner during my stay of four weeks at Coire, was, in the true sense of the word, a *chosen one* indeed, the majority consisting of the chosen of the people for the great council which met at that time, and partly of the chosen

of the Lord, the venerable preachers of His gospel, who had come there to attend the Synod whose sessions opened about the same time. Their distinct nationalities, not only manifested themselves in the different languages which they spoke—some German, others Romanish, and some Italian—but just as conspicuously by the strongly-marked differences of their physical appearance, their build, their features, in short, all those characteristics by the guidance of which ethnological science is able to point out the difference of race. I had never had an opportunity to observe in one company, of about forty persons—composed, moreover, of the inhabitants of one and the same country—such varied and striking distinctions; and I venture to assert that a better practical school for physiological and ethnological studies could scarcely be found in the whole of Europe.

For my guidance on this important field, a Grison friend, who for many years had with great industry and success devoted himself to ethnological studies, communicated to me a brief characteristic of the principal races of his countrymen, in an essay so clear, so accurate, and comprehensive, as to render its publication an acquisition to the ethnologist.

It runs as follows:—

“There are in the Grisons four distinctive principal races—

“(a) *Aboriginal*; (b) *Celtic*; (c) *Romanish*; and (d) *Germanic*.

“(a) *Aboriginal* I suppose to be the following race: stature middling, of compact build; finely articulated, small hands and feet; brownish skin, or sometimes dull white, easily tanned by the sun and air; cheeks seldom ruddy except when animated; round skull and round face; forehead of middling height, nose finely shaped, straight or slightly turned up; mouth small, lips rather thick; chin pointed; cheek-bones somewhat prominent; beard and whiskers thin; eyes dark and round; hair luxuriant, dark, sometimes curly; expression of the face goodnatured; temperament slow; not communicative; deeply impressible; religious; merely defensive, not aggressive, but, under severe and long-continued provocation, fierce, and capable of the greatest energy; regardless of danger; in commerce honest but easy; contented; not of an inventive

turn; not industrious, yet not slothful. With such qualities it is not to be wondered at that this peaceful, goodnatured, and contented race has been crushed or expelled by energetic aggressive enemies. Single specimens, with more or less marked character, are met with in considerable numbers, mostly in the high branch-valleys scattered among the other population. I also found it on the south side of the Alps, especially in the direction of *Brescia*. In the Tyrol I have met with none.* I suppose traces of it might also be discovered in the cantons of *Glarus* and *Uri*.

"A variety of this original race exhibits traces of the admixture of Celtic blood: strongly prominent cheek bones; fair hair; eyes of a greyish-brown, stronger limbs, larger mouth, but, on the whole, nearly the same characteristics.

"(b). Concerning the *Celtic race*, I need only state that our Celts seem to be kindred, not to the versatile *Gauls*, but rather to the more sluggish *Welsh*. I have, among the latter, found instances of most striking family likeness to our Celtic remnants. This race is not handsome, but strong, muscular, somewhat uncouth, with more aptitude for heavy than for light work, or for labour in manufactures. Its people are likewise of middling stature, but sturdy; with large hands and feet, brown hair, rather heavy expression of countenance, and, in every other respect, exhibiting all the characteristics of the Celtic race. Thorough-bred specimens of it are more frequent than of the aboriginal race, yet the majority have a mixture of

* Additional remark of Dr. Freund :—

"When I afterwards, in the August and September of the same year, travelled in Tyrol, to inquire for the most ancient remnants of the Rhaeto-Romanic language in the high valleys of *Gröden*, and *Enneberg*, and *Badia*, I was most agreeably surprised at finding among the natives of those isolated valleys, especially among the *Badiots*, persons who bore such a striking likeness to the type of the aboriginal race of Rhaetia, as given in the text, and to some persons known to me in the Grisons, that at first I thought I saw those acquaintances, and addressed the strangers as them. I add hereto a *likeness* of a young friend of mine, a native of the Romanish Oberland in the Grisons, which expresses almost every single point marked out by my ethnological friend as the characteristic of the *Aboriginal Rhaetian race*."

Romanish blood in them ; and in this case they are taller, and have more expressive features than the pure race. In unwieldiness, contentment, apathy, combined with fierceness under provocation, and also in want of aptitude for trade and industry, they bear much resemblance to the aboriginal race. They are very good and quickly-drilled soldiers : they are inclined to superstition.

“*N.B.* Their home is principally in the higher parts of the Oberland (upper country). Besides this, they are found in other main valleys, even in those where now German is spoken, as Churwalden, Schanfigg, and partly in Prättigau, perhaps also in Uri.

“(c). The *Roman race* needs no further description. It is divided into the *genuine Roman* and the *Italian proper*. The former, with square face, aquiline nose, hawk’s eye, fine yet brawny and sinewy and sharply-moulded limbs, long hands and feet, delicately cut lips, thin and often curly hair, and luxuriant beard, is rarely met with unmixed. But of so much the more frequent occurrence is the latter, the specific *Italian* variety, with oval or rather long face, plain thin hair, long and straight nose, finely-cut eyelids, long extremities, and very slight stature. Both varieties are generally tall, and appear well adapted for the subjugation of (a) and (b) being aggressive, crafty, adroit, not averse to trade and industry ; on the other hand, also, distinguished soldiers. To both varieties, the delicate white skin is peculiar, which, especially in the female sex, is preserved even in spite of the hardest work. Their homes are the same as those of (b), but they occur more frequently in the higher parts of Engadine.

“(d). The *Germanic race* is sprung from two different sets of immigrants. The *Swabian*, strong, tall, raw-boned, with strikingly lean hind-parts, long faces, frequently with aquiline noses, long cut mouth, grey or greyish-blue eyes, fair hair, long extremities, is found near the northern frontier, and, in the midst of other races, in some higher valleys, to which, as may be proved by documentary evidence, they have been transferred within the historical era. They are of lively and practical intellect, and therefore excellent mechanics and mathematicians, industrious and tenacious.

The second Germanic variety, the *Burgundians*, having immigrated from the Valais, occupy the intervening ridges of several high valleys. Their dialect is easily to be distinguished from that of the Allemanic by their soft and song-like enunciation, and their softer gutturals, and likewise by their greater vivacity and activity. On the whole, they are of middling compact stature, very strong, with delicate extremities, and rather round, full faces, rarely flaxen hair, and mostly of brown complexion." Thus far my friend.

What struck me most forcibly, in all the Grison faces which I had the opportunity of observing, were, the *clear, sparkling eyes* of old and young men and women, which impress upon all the stamp of intellectuality. A really stupid face I have indeed not fallen in with in the Grisons. This, and a certain unaffected goodnature, which the attentive observer soon discovers behind the cold semblance of phlegmatic indifference, makes the stranger quickly feel at home and comfortable among this people, which, in all its historical development, offers so many interesting points to the curious inquirer.

As for the interesting remnants of the aboriginal race, the study of their physical structure is much supported by the so-called *bone-houses*, that is to say, vaults, in the corners of cemeteries, the inner room of which, nearly up to the ceiling, is filled with human skulls and bones. It is customary, in the poor villages of the Grisons, which have only small cemeteries, to open the old graves, as soon as they are short of space for burying new corpses, which generally happens at intervals of from twelve to fifteen years, and then either to pile up the old bones in charnel-houses, which is the usage among the Roman Catholics, or to bury them again above the new coffins, which is done by the Protestants. Thus, for instance, in the very neighbourhood of *Coire*, only five miles distant from that city up the Rhine, you can see, in the Catholic village *Ems*, such a Golgotha, and make there, as well as in the other Roman-Catholic villages, your craniological researches at leisure. But as to the rumour widely spread through Switzerland, that, by assistance of a few five-franc pieces, you would be even allowed to take with you a good

part of those large skull-stores as a *memento mori*, I have no experience how far the Romanish sextons would prove strong enough to resist the temptation of such five-franc pieces.

II. With regard to the *language* and *literature* of the Romanish-Alpine people I have here to mention, as a highly-important source of information, the rich collection of Rhaeto-Romanish books in the library of the cantonal school at *Coire*. How few scholars or book-fanciers may there be, out of the Grisons, who have ever seen a Rhaeto-Romanish book, and still less who possess one? Even the more than rich British Museum, notwithstanding its 500,000 volumes, and its celebrated collection of Bibles, in all languages and all ages, is exceedingly poor in works written in that language, and wanting precisely the two oldest Rhaeto-Romanish biblical works, the translation of the New Testament into the dialect of Upper Engadine, by *Joachim Bifrun*, from the year 1560, and the translation of the whole Bible into the dialect of the Lower Engadine, by *Vulpius* and *Vulpera*, from the year 1679.* I do not deem this remark superfluous, as the folio Grison Bible in the British Museum, from the year 1719, might easily lead people into the mistake of considering the Rhaeto-Romanish biblical literature as later by 150 years than it really is.

The work is dedicated to King George I. of England; the dedication, written in the French language, being an interesting specimen of quaint politeness. The publisher, after having compared the king, the “*Défenseur de la Foy*,” to king *Solomon*, whose fame had filled the whole world, even attracting the *Queen of Sheba* from a far-distant country to his throne, continues—

“Je viens, non pas du bout de la Terre, avec la Reine de Saba, mais du sommét de l’Europe. . . . Je prends mesme la hardiesse de me présenter à l’exemple de cette Reine du Midi, devant Votre Majesté, avec un Présent, qui, quoyque ne consistant pas en Or, ni en pierreries, ni en drogues aro-

* See both of them, signed Nos. 1 and 2, among the Romanish books sent herewith.

matiques, ne laisse pourtant pas de surpasser infiniment tout l'encens, toutes les pierres, et tout l'Or d'Arabie. *C'est la Parole de Dieu*, etc. . . . Ce Trésor céleste ayant été rendu commun à toutes les Nations de l'Europe des Traductions en leurs langues, un si grand bien manquoit encore à ces Eglises Reformées du Pais des Grisons, qui se servent de la Langue appelée Romanique. Dieu bénissant mes soins et mes travaux et moyennant des très grandes dépenses cette Sainte Bible vient maintenant au jour en cette Langue dans laquelle on ne l'avoit jamais vûe."

It is necessary to state, for the better understanding of the last words, that the Romanish language of the Grisons is divided into three different dialects: 1. *The dialect of the Upper Engadine* (Rumaunsch d'Enjadina ota, or sura); 2. *That of the Lower Engadine* (Rumaunsch d'Engiadina bassa); and 3. *That of the Oberland*, or above and below the forest (Rumonsch sur a sut ilg Guault); and only the translation of the Bible in *this third dialect* was brought to the steps of the throne of the modern Solomon, as a votive offering from the republican publisher; whilst the editors of the earlier translations in the two other dialects contented themselves with a plain address to the *Baselgias* (congregations) of their own tongue, and with a justification of their enterprise.

The above-mentioned New Testament of Bifrun, from the year 1560, is not, however, the first literary production in the Rhaeto-Romanish language. The literature of this latter began about a century before, in heroic antique manner, with *popular epic songs* on war accidents; to which followed, in the year 1525, an *Epos*, composed by Johannes Travérs, one of the principal heroes himself. Of the latter, Ulrich Campell, the famous historian of the Grisons, remarks: "Contrary to the expectation of many that it was not possible to use the Rhaetian language for literary purposes, it proved not a whit less difficult to write or read than the German or Italian." The first attempts having thus been successful, Travérs also composed some Rhaetian dramas, the subjects of which, in accordance with the taste of those times, he borrowed from biblical history.

A few years later, in 1536, the learned Philip Gellizius,

translated, among several other subjects, the Ten Commandments, and, soon after, some chapters of Genesis, from the Hebrew into the dialect of the Lower Engadine.

The example, once given, was followed by Ulrich Campell, the historian mentioned above, who wrote dramas with biblical subjects; translated several Psalms of David, and other spiritual hymns; and composed, about 1550, a comprehensive Catechism in the Rhaetian language.

This newly-created native literature contributed not a little to excite and to keep alive in the minds of the people a lively interest for the endeavours of the Reformers, who were at the same time beginning their work. The instrumentality of the Romanish language remained, however, circumscribed, as long as the works composed in it could only be propagated *in manuscript*, for there was not as yet *one printing-office* in the whole territory of the Grisons.

As late as in the year 1551 only the Rhaetian reformer *Vergerius* induced a rich citizen of Poschiavo, of the name of *Landolfi*, to supply the costs for setting up the first printing press in his town. This new establishment immediately in the first years of its existence displayed a most effective activity for furthering the cause of the Reformation, by printing the pamphlets of the German heads of the great religious movement, as well as of the Italian innovators, who, being driven from their posts, had taken refuge in the warlike neighbour country, and even by circulating them in Italy; and from this press at Poschiavo, according to Campell, the first printed book in the Rhaeto-Romanish tongue issued in 1552: it was a translation by Bifrun, a lawyer at Samaden, into the Upper Engadine, of the German Catechism of the Rhaetian reformers, Johann Commander and Johann Blasius.

All the before-mentioned productions of Rhaeto-Romanish literature seem to have perished in the ruin of the ensuing war-times, and especially in the last great conflagration of the monastery of *Disentis*, and its very rich library, set fire to by the French in 1799.

Johann Bifrun, according to his own statement, from the age of sixteen devoted with all his heart to the Reformation, undertook to translate the whole New Testament into

the dialect of the Upper Engadine, and had this translation printed at his own expense. It was first published in the year 1560, under the title,

“L’g Nuof Sains Testamaint da nos Signer Jesu Christi, prais our delg Latin & our d’outers launguax & huossa da noef mis in Arumaunsch tres Jachiam Bifrun d’Agnedina. MDLX.”

This translation, as may well be imagined, was of most extensive influence, on the spread of the Reformation through the whole Rhaetian valley of the Inn. It was reprinted in several editions, and gave the signal for publishing similar translations of single parts of the Old Testament, (as, for instance, of the Psalms, by Ulrich Campell, in the year 1562,) of books of prayer and devotion, of catechisms, &c. Throughout all the Romanish parts of the Grisons, the Roman Catholics of this tongue, to whom, of course, the Bible remained a sealed book, were not behindhand in giving to the world at least works of the latter description.

The wants of the people have been perfectly met by the *five hundred or so* of volumes which the Rhaeto-Romanish language, during a period of nearly 300 years, has brought forth. They are, indeed, mostly treating on religious or moral subjects: the literary wants of practical life are provided for by works written in *German*, or, in the southern circles, *Italian* languages; for most of the Rhaetians are from early youth *trilingues*.

Now and then, however, other than religious matters are clothed in Romanish garb: decrees of government and of law are proclaimed to those speaking Romanish, in their own language, and also popular works of instruction on domestic and rural economy; as, for instance, *Catechismo agrario, Il Ami del Contadin contenens l’Agronomia pel Romaunsch-Grischun*, and such like; and besides the political newspapers in the German and Italian languages, (the latter under the name *Il Grigione Italiano*, in Poschiavo), there are published at present two Romanish weekly gazettes,* *“Amitg dil Pievel,”* (the Friend of the People), in the dialect of the Oberland, an ultra-

* See some copies of these weekly Papers in Numbers 11 and 12 of the Romanish books sent herewith.

montane paper at *Coire*, and the liberal "*Gazetta d'Innqiadina*" in the dialect of the Lower Engadine, at *Strada*.

All that has been said hitherto on Rhaeto-Romanish literature refers only to the Grisons: in the Tyrol *no book has ever been printed in the Romanish dialect of this country*. In consequence of my investigation, made on the very spots, I have ascertained that the so-called *Rhaeto-Romanish language* is now spoken by about 62,000 *persons, living in about 150 villages and hamlets of the Grisons and the Tyrol*; viz. about 52,000 in 110 places in the Grisons, and about 10,000 in 40 places in the Tyrol. There may be stated to be five or seven different dialects of this language, namely, the above-mentioned *three* in the Grisons, and *two*, viz. that of the *Gröden-valley* and that of the valleys of *Enneberg* and *Badia*; to which may be added the somewhat different idioms of a few villages of the valleys of *Tassa* and *Buchenstein*. The specimen of those five or seven dialects contains the corresponding translation of the first eight verses of the Prodigal Son, by which it will easily be seen how the original language has gradually been contracted and corrupted from the dialects of Upper and Lower Engadine down to those of Tassa and Buchenstein.

A more specified account of the peculiarities of these Romanish dialects, and of their connection with other European languages, as well as of the social life of the Rhaeto-Alpine people, must be reserved for another time and opportunity.

LATIN.	ITALIAN.	ROMANISH, OR <i>Upper Engadine</i> .	ROMANISH, OR <i>Lower Engadine</i> .
11 Homo quidam habuit duos filios;	11 Un, uomo aveva due figliuoli.	11 ün tſchêrt hom ho hagiœu duos filgs	11 Un craftian haveiva du filgs.
12. Et dixit adolescentior ex illis patri: Pater! da mihi portionem substantiæ, quæ me contingit. Et divisit illis substantiam.	12 E il minore di essi disse a suo padre: dammi la parte de' beni, che mi tocca. Ed egli fece tra loro le parti della facoltà.	12 l'g giuuen da quels dis agli bab: Bab do à mi la part de la roba, que la chim vain. Et el partit a dels la roba.	12 E'l plü juven d'els difs bap: Bap, da'm la part dal raba ch'im tocca. E'l bap partit ad els la raba.
13 Et non post multos dies, congregatis omnibus, adolescentior filius peregre profectus est in regionem longinquam, et ibi dissipavit substantiam suam vivendo luzuriose.	13 E di li a pocchi giorni, messo il tutto insieme, il figliuolo minore se ne andò in lontano paese, e ivi dissipò tutto il suo in bagordi.	13 Et dſiena brichia bgiers dijs, hauſand l'g filg plü giu uen tuot trat infemmal, ſchi eisel tiro via dauend in ün pafais da löensch, æ allò viuand el ſchlaſchê damang ho dſchfat ſia aroba:	13 E pauc dids davo, il filg p juven, haviand miſ infemmal ogni chiaufa, giet el ina vau ſeis viadi in pajais luntaun: qua diſſipet el ſias facultads, vand diſſo lutamaing.
14 Et postquam omnia consummasset, facta est fames valida in regione illa, et ipse cœpit egere.	14 E dato che ebbe fondo a ogni cosa, fu gran carestia in quel paese, ed egli principiò a mancare di necessario.	14 Et dſieua chel hauet tuot traſato, ſchi ven üna granda fam in aque pafais, æ el cumanzo ad hauaſr bſœng œ	14 E dapò ch'el havet ſpœ ogni chiausa, venn üna grei chareſtia in quel pajais; tel ch cumanzet ad havair bſœng.
15 Et abiit, et adhæsit uni civium regionis illius; et misit illum in villam suam, ut pasceret porcos.	15 E andò, e s'insinuò presso di uno de' cittadini di quel paese, il quale lo mando alla sua villa a fare il guardiano de' porci.	15 tiro via æ s' matet á ſtær cun ün cittadin da quel pafais: æ aqel l'g trätet in ſia mairia, chel parchiüras l's puorcs,	15 Egiet, è s' matet cun ün d hav-daduors da quella contrac il qual il tramatet sün ſeis bair à perchürar ils porcs.
16 Et cupiebat implere ventrem suum de siliquis, quas porci manducabant, et nemo illi dabat.	16 E bramava di empire il ventre delle ghiande, che mangiavano i porci, e nissuno gliene dava.	16 æ claggiauiſchæua da d'implir ſieu vainter de las crouſas che l's puorchs magliæuan, ne alchiün l'g dœua agli.	16 Et el desiderava da s'implir il corp cun las grüſcas ch l's porcs magliavan: mo ing' nu'l dava.
17 In se autem reversus, dixit: Quanti mercenarii in domo patris mei abundant panibus, ego autem hic fame pereor!	17 Ma rientrato in se stesso, disse: Quanti mercenari in casa di mio padre hanno di pane in abbondanza, ed io qui mi muojo di fame.	17 Et ſiäd turnò in se ſues, dis: Quant bgiers famalgs da meis bab haü abundauntia.	17 Mo ſiand turnâ in ſai ſve difs el: Quants mercenaris meis bap haun paun.
18 Surgam, et ibo ad patrem meum, et dicam ei: Pater! peccavi in coelum, et coram te;	18 Mi alzerò, e anderò da mio padre, e dirò a lui: Padre! ho peccato.		

<i>er Engadine.</i>	ROMANISH OF THE <i>Oberland.</i>	ROMANISH OF <i>Enneberg</i> (Tyrol).	ROMANISH OF <i>Gröden</i> (Tyrol).	ROMANISH OF <i>Fas</i>
aveiva duos	11 Ün Hum veva dus Filgs :	11 Ntsert om avóa (háa) dui fis :	11 Ung Uom avóva doí fions.	11 Un om avéa doí
d'els difs al a part dalla E'l <i>bap</i> par-	12 Ad ilg juven da quels fchet alg Bab : Bad, mi dai la Part da la Rauba c'aud'à mi : ad el parchè or ad els la Rauba.	12 E'l plö schòn de chi disch al père : "Père dâme la pert d'la facoltè, che me tocca;" edl (el) i hà desparti l'avai (avei).	12 Y el plu schoun de ôi ha dit al père : "Père! dâme mi pert de béins, che me tocca." Y el ha parti i bein enter ei (öi).	12 E il pglu shor dit a so père (pa dâme la pert (part dità, che me tocca; la sia facoltà fra idg
ro, il filg plü s infemmel el ina vaunt luntaun: è facultads, vi-	13 A bucca bears Gis fuerter, cur ilg Filg juven vet tut mels- ansemel, fcha tilà 'l navent en ünna Terra dalunfeh; a lou sfiget el tut sia Rauba cun viver fenza sparng.	13 E dò nia trötsch dis, abinè ch'al (el) ava (háa) l'fi plö schón, dütt inadüm, s'en é schü demez teng pajsch da luntsch, e in lò hálle desfat ia l'fâte sò cung vire all grana.	13 Y no truép dis dó, ha abiná el fi plu schoun dut adum, y s'en joe schit in un país da lontsch, y s'ha desfát si béins cung se de blaíta.	13 E do no tropes l'a abú sturtá du s'inshid in un país alló l'a magna dutt coltà con viver melan
havet fpais üna greiva pais; tel ch'el bfeng.	14. A cur el vet tut sfaig, fcha vangit ei en quella Terra ün grond Tumaz: ad el antfchavet a ver bafengo.	14 E deshpó ch'al (el) s'ha des- fat ia dütt, è'l gnüna sterscha fang in te chal (chel) lüc, e al (el) scomentscháa (ava) d'avai (avei) mangora.	14 Y depò che el ha abú desfat dut, jöl uni una gran fam in chel pais, y el ha comentscha a se duré.	14 E dapó che l'a dut, l'é vegnú ana restia e el instess é v miseria.
cun ün dals la contrade, in feis bains, s.	15 Ad el mà, a fa plidè cun ün Burgeis da quella Tetra: a quel ilg tarmatet or fin fès Beins a parchirar ils Porcs.	15 E s'en é schü, es'mat proun d'latschitè de chal (chel) lüc, e chast (chest) l'ha mettü sü in süa villa a tgiare di portschi.	15 Y el joe schit a sté pra ung abitand de chest Lueg; y chest l'ha metu su si mésch a vardé i purtschèj.	15 E l'é shid, e se un citadin de chel l'a maná sun so mes 'l pester (paster) dei
va da s'im- grüfscas chia : mo ingün	16 Ad el grigiava dad am- planir sieu Venter cun las Cris- cas ch'ìls Porcs malgiavan; mo nagin lgi deva.	16 E oróa impli so vanter (ven- ter) de ró, che mangiáa (ava) portschi, e degügn 'n in dèa.	16 Y se desidróva d'impli si ventr cung el pastulà (tame- schongs) che i purtschièj majóva, y deguing li daschóva.	16 E el voléa vol plenir so venter con magnéa i porzhie; j'en daséa.
in fai fvefs, ercenaris da	17 Mo el mà en fazez a fchet: Quonts Tumelgs da mien Bab han budonza de Paun, a jou mier d'fom?	17 Ma gnü in ré dischel: Co- tang de servitu in tgiasa de mi père ha pang d'sorora, e iö (jou) me möre chilò da fang.	17 Ma deseng joél schitinse, y disch: "tang d'auréjs in te tschiésa di me père, che han pang peu che asse; y je more aló da fam.	17 Ma l'é retorná dit, coteng de urées tgiasa (tgiasa) de m pan, e jé (jó) more c
		18 Iö torá ca, e shará da mi père, e i dirà: Père iö ha fat pitgiö in tschil, e dang té.	18 Je úe levé, y schi da mi père, y i di: Père! je è fat pitgiá dant al tschiel, y dant a te.	18 Jé levaré su, e père e diré: Père! in tschiel e contra d

ISH OF *Fassa* (Tyrol).

om avéa doi fí.

pglu shon de chish a
pére (pare): Pére!
pert (part) della ere-
me tocca; e el a partí
oltá fra idg.

no tropes di dapó, che
sturtá du insemi, l'e
in un paish lontan, e
magna dutta la sia fa-
viver melamente.

pó che l'a abú scacará
vegnú una gran chja-
instess é vegnú in gran

shid, e se metú appede
de chel leg, e chest
sun so mesh a fer (far)
(paster) dei porzhié.

l voléa volentiera s'in-
venter con glandes che
porzhie; ma neshun

l'é retorná in se, e l'a
g de urées, che ha in
giasa) de mi pére massa
(jó) more cgló da fam.

varé su, e shiré da mi
iré: Pére! j'é peggia
e contra de te.

ROMANISH OF *Buchenstein*
(Tyrol).

11 Engn hom ava doi fioi.

12 E'l plu schoven de chi diss
al pére: Pére! déme mia pert,
che me tocca a mi. E'l ja fatt
le pert ad ogni ung.

13 E puotsch dis daspó, che
l'áva dut a una, 'l fi plu schoven
se ne schu'n tel forestier 'n teng
paiss da lontsch, e 'ng ló 'l s'hà
des, fatt via dutt a sputané.

14 E spó che l'ava destrighé
dutt, l'eva 'n te cal paiss na' gran
tgiarestia; alá scomentsché a
vigní al busegn.

15 El va, e se matt pro'ng pa-
trong de cal paiss. E cast l'ha
mané 'n te so mès, per paster
dai portschiéi.

16 L'ava tanta la gran fam,
che 'l volava s'empli so venter
almanco con cal, che mangiava i
portschiéi; ma degugn no in
dava.

17 Ma 'l s'ha ravedú, e ha dit:
o cotan de oure 'n tgièsa de mio
père, che ha assé da lavoré e da
mangié ma mi muore da fam
chiló!

18 Piaré via, e schiré da mio
père, e diré ad al: Pére! é fatt
piggié davant a Dio, e davant a
vos.

APPENDIX TO D^R. FREUND'S OBSERVATIONS.

FINALLY, I may be permitted to say a few words on the *Etruscan question*, so intimately connected with the ethnology of the Rhaetians.

After having travelled through the very country supposed to have been the original home of the Rasenas, or Etruscans, and having carefully investigated the language, as well as the other remainders of antiquity, referring to the Etruscan question, I venture to put down the following theses as the results of my inquiries :

1. The well-known assertion of Livy (Book V. chap. 33.)—"The Alpine nations also have, without any doubt, this (Etruscan) origin, more especially the Rhaetians, whom their very situation has rendered savage, so as to retain nothing of their original except the sound of their language, and not even that without corruption," is to be regarded *as an historical fact*.

2. The immigration (related by Pliny and Justin) of Etruscans from Upper Italy into the Rhaetian Alps, when pressed by the Gauls, is by no means impossible or incredible, the open Alpine side-valleys on the north of the wide plains of Upper Italy offering themselves as the next and natural refuges for the conquered and dispossessed.

3. The aboriginal Rhaetians and Etruscans belong neither to the *Germanic* nor to the *Celtic* race, but constitute a separate part of the great Indo-European family.

4. Whether or not they are nearer related to the ancient *Iberians* of Spain is a matter not yet sufficiently investigated.

5. The Rhaeto-Romanish language, as preserved in the literature of the Grisons, and now spoken in the Rhaetian Alps, contains about 1000 *words*, particularly belonging to Alpine life and occupation, the origin of which is neither *Germanic*, nor *Roman*, nor *Celtic*.

6. These specific Rhaetian words afford *no materials* for a satisfactory explanation of the known Etruscan inscriptions.

With regard to Etruscan antiquities found in the Rhaetian Alps, I got from my Tyrolese friends the engravings of two highly, interesting pieces, containing Etruscan inscriptions, which, by the form of their letters, as well as by the full expression of the vowels, prove to be of a very high antiquity. The *vessel*, represented by the one engraving, is a *pail of brass*, found in 1828 on the hill Caslÿr, near *Cembra*, a small city of the Tyrol, north of Trento, and is now preserved at the latter place among the other Etruscan antiquities bequeathed to the town of Count *Giovanelli*.

The *little figure*, represented by the second engraving, seems to have served as a *standard* put up on a pole, for which the hole in the basis is seen. According to Professor *Sulzer* of Trento, from whom I got this picture, the original was found a few years ago in the *Valdi Nón*, near Merân, and is to be seen in Trento.

As to the immigration of Etruscans into the country of the Grisons there exists a remarkable traditional saying among the latter, related by Campell in his history of the Grisons, as follows:—

“When, in the summer of the year 1554 *Siena*, occupied by Peter Strozzi in the name of the king of France, was besieged by Papal and Florentine troops, the king of France demanded from the Grisons three thousand men for his army. They were to go, separated from the Swiss confederates, to *Etruria*, to the relief of the hard-pressed *Siena*. But many of the Grisons expected little from this undertaking; for, *since the remotest times, there was not only a general opinion, but a conviction, deeply rooted in their minds, that every expedition would end unluckily which caused the descendants of the old Rhaetians to cross the Po into Etrurian territory, once their old home, which they had been compelled to leave, through many hard vicissitudes.* And how much more so, when such a war-expedition was to be undertaken in favour of the French, whose ancestors, the Gauls, had turned the Etruscans, their own people, from their seats, and who established themselves in those warm nests as long as Gallic remnants existed. This

prevalent conviction of the people (Campbell continues) is also proved by the following Rhaetian common saying—

‘ Chi d’nuo vain a passar il Poa,
Turnand a chias ’el vain, sch’ell poa;’

that is—

‘ Whosoever of us crosses the Po
May look to his safe return to his home.’

For this reason the French ambassador received from the National Assembly at Davos the answer, that his demand could not be complied with.”

It is obvious that a traditional belief of that kind, so deeply rooted, and particularly among those plain and illiterate mountaineers, must have originated in an historical fact of ancient times.

With regard to the possibility of a nearer relation between the *Rhaetians* and the *Iberians*, I have observed, that throughout the most ancient work existing, of Rhaeto-Romanish literature, in the Bifrun Bible of 1560, *no word is beginning with r* (except only the Hebrew words *Rabbi* and *Raka*, and a few typographical errors, which are proved as such by parallel passages, where the same words are beginning with *ar*): even the name *Romónsch* is spelt *Arumauntsch*.

Now the same peculiarity has been observed by Wilhelm von Humboldt, in the language of the *Basks*, the descendants of the aboriginal *Iberians*; and, what is certainly worth mentioning, I find *also, in the existing remnants of Etruscan language*, among the proper names, as well as other words occurring in the Etruscan inscriptions, or mentioned by Latin and Greek authors, *very few words beginning with r*.